

CHARLOTTE

Presented to the

QUEEN.

At her

ROYAL CHAPPEL

IN

WINDSOR.

ON SATURDAY June 23. 1706.

Book VII. 16

Prayer for the Queen, her Majesty's health, and the health of the whole Christian Church, and the souls of the departed. God bless the Queen, and the whole Christian Church, and the souls of the departed. Amen.

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ECCLES. vii. 14.

In the Day of Prosperity be joyfull, but in the Day of Adversity consider: God also hath set the one over against the other, to the end that Man should find nothing after him.

BY the *Day* is meant any time or season, whether of shorter or longer Continuance, as God the Author and disposer of times and seasons shall appoint unto us.

By a day of Prosperity is meant any happy juncture of Affairs, private or publick, when it goeth well with us, and God poureth out his Benefits, or any one signal Blessing on us.

By being Joyfull is meant a Complacency of Mind, and the shewing all suitable Expressions of Gratitude and Gladness, for the Mercies that God is pleas'd to give us so richly to enjoy.

By a day of Adversity is meant the Midnight of that former day, a Cloud on the Reverse of Light and Fire, a time of trouble and sore Trial; and by considering in that day is meant a Reflection on the uncertainty of this World, or rather on the Sins and Follies that may have deserv'd that fatal Change.

By God's setting the one over against the other, is meant the manifold Wisdom of Providence interchanging the Scenes of Humane Life, and in the Course of this World bringing about a Succession of Joy and Grief, as of Heat and Cold, Light and Darknes, opposite to one another.

To the end that Man should find nothing after him, does seem to mean, that such a vicissitude of humane Affairs makes up the Circle of this lower World; the future state

State alone is unchangeable, and eternally the same with that God, who is *without variableness or Shadow of Change*.

By the whole Verse we ought to understand, that under any favourable Dispensations of Providence, it is our Duty to be Comfortable and Cheerful: But not to betray the mirth of Fools, not to lose our selves in the extravagance of sensual carnal Sinners. We should be wisely moderate in our well-temper'd Expressions of Joy: Always remembering there is need of being Sedate and Serious, even in the midst of Joy and Triumph. Thou knowest not what may be on the morrow: In the time of laughing it may be soon a time to mourn. The Days of Prosperity and Adversity have their course and change appointed to them. Nothing durable! The Evening and the Morning that make the Day, break in and tread upon each other. Be prepar'd for all Events; in a good Day put not the evil one too far from you. In the Day of Prosperity rejoice; but in the Day of Adversity consider: God also hath set the one over against the other, to the end that Man should find nothing after him.

We ought to thank God and to congratulate one another, that our present Thoughts are taken up with the former part of this Text; that our Eyes are blest with a signal and surprizing Day of Prosperity; and our hearts invite us, constrain us, to be joyful in it. Out of that abundance of the Heart, our Mouths shall speak thy Praise, O God; Let me direct the most rational and most religious Ways and Means of being joyful in any Day of Prosperity.

First then, In any Day of Prosperity we must call in early remembrance, that it is God who doth promote us in that Day, the good Gift came down from above, from the Father of Lights, and the Author of Mercies. Dost thou count thy self a happy Man? Collect with Morning-Thoughts, that it was not thy glorious Fate or Destiny, it was not thy lucky Chance or Fortune, that brought about this Happiness unto

thee; but it was the free Bounty and tender Kindness of thy God, thy good and gracious God, because he had a Favour unto thee. Say, *Awake O my Soul, and be thou Sensible and Thankful.*

This was the ingenious Temper of Jacob; when God had prospered his Condition, and conducted him by Angels in his happy Progress towards Peace and Plenty; then he renounces his own Merit and Praise; he makes this humble and grateful Acknowledgement to God, Gen. 32. 10. *I am not worthy of the least of all thy Mercies, and of all the Truth, which thou hast shew'd unto thy Servant; for with my Staff I pass'd over this Jordan, and now I am become two Bands; i. e. Far beyond my Deserts. I confess thy good Providence, O God, has been my only Guide and Support, and Success; with inconsiderable Force I pass'd over Jordan, and now, like that River, my course hath gathered Strength, and I am able to divide my Waters into different Streams.*

Alas! how unworthy are we of God's Mercies, if we are unmindful of the hand of God in them? So indeed our greedy Swine devour the Fruit that falleth on the Ground, without looking up to the Tree from whence it falleth: And so the wild Asses quench their Thirst, they refresh themselves in the Water-Brooks, without regarding the Fountain from whence they flow. But shall Man likewise be so void of understanding, as to call up any Gift, without reflecting who bestows it? How justly doth the Apostle argue? 1 Cor. 4. 7. *Who maketh thee to differ from another? And what hast thou that thou dost not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not receiv'd it?*

This Recognition of the Grace and Goodness of God ought more especially to be made in any time of Victory over our Enemies; when we must not affect or assume the Glory to our selves, but must offer it as a sacrifice due to the Lord of Hosts, a Sacrifice of Praise and Thanksgiving, acceptable and pleasing in his Sight Psal. 44. 2, 3. *For the got the victory in possession through their own Sword, neither was it their*

Arm that help them: But thy right Hand and thine Arm, and the Light of thy Countenance, because thou hadst a Favour unto them. The very Heathens understood War to be a necessary Appeal to Heaven, and when they obtain'd any eminent Success, their natural Notion was, that the Gods had so decided the Cause on their side; and they made their glad Oblations for that divine Justice and Favour done unto them. And yet they were blinded thro' ignorance of the true God; they talk'd of an *Alea Belli*, a throwing of the Dye or the chance in War: Whereas we know that no event is merely fortuitous; or if there be a *Lot cast into the Lap*, yet the whole disposing thereof is of the Lord. Wherefore let us look upward, and make this our first Duty in any Day of Prosperity, to remember that it is God who hath prospered us in that Duty.

Secondly, Our second Duty in a Day of Prosperity is, "To look near, and search into the ways of God's Wisdom and Goodness, to see how and in what manner he wrought out that Prosperity for us."

Some Persons take in the multitude of God's Mercies as it were by content, without troubling themselves to enquire into the particular Value of them: They think only in general, and view the full Heap, without turning over any part of it. This is but a slovenly way of Inadvertence and of wretched Negligence. So the hasty Traveller by Night casteth up his Eyes by chance; and spieth the Firmament full of Stars, and yet stayeth not to contemplate the Order and Beauty of them. The Works of God are great and marvellous, if they are sought out of them who have pleasure therein: They are so excellently done, that they will bear the nearest and the strictest View: At a distance we have but a slight and imperfect Glance; we must approach and see them as it were *Face to Face*, if we would be det into the Mysteries of Glory in them. Every happy Revolution of Affairs, hangerth on a Chain of Providences so fine, and so exquisitely link'd together, that a heedless Eye can

by no means disesteem the various Collection of it: There must be close and intimate Observation and Research; to carry along the Chain that leads from Earth to Heaven.

If private Persons in their Prosperity did but seriously consider, what a maze of Difficulties they have run through, what a train of Blessings have waited and crowded on them, and how some of their chief Misfortunes have unaccountably turn'd to their best Advantage; I say, if they would turn back and look up, they could not but admire and adore the wonderful Goodness of God towards them. But publick States and Kingdoms have often a more remarkable share in God's wise ordering and disposing their Peace and Safety. We our selves have seen a Restauration of Church and State, and again a deliverance of them in a later Revolution: Both in such a high time, and both after so miraculous a manner, that we are in a Dream every time we think of them, especially those of you who know the secret operations of 'em, how different causes did combine, and how divided hearts did unexpectedly and almost undesignedly unite to help bring about what God was doing! How painful Fears depressed the stronger side, and how Hopes even against Hope did raise the weaker! And how in both Cases the whole Work was done by an Impression of the Minds of Men, without lifting up their Hands without shedding Blood! God's ways are not as our ways.

This Experience of the infinite Wisdom of Providence, should instruct us upon any new Scene of Joys, to take more than a transient View, to fix to dwell upon the publick Mercy, till we begin at least to comprehend the Height and the depth of it. They are the strange Circumstances that endear and ennoble every Action. We do not rightly understand any Motion, till we narrowly search and discern, what latent Powers there be to give the Impulse, and to maintain the Communication of it.

That

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That in the Threats of a dreadful Siege, the Wind
and the Waves, which are at God's Command, should
retard the forming of it, which otherwise (if begun up-
on the first Project) must have fatally prevail'd.
That this Siege however retarded should be so forcibly
carry'd on, as to be within a Day or two of certain Suc-
cess; and yet within that Day or two that Help should
come in time of need, as it were flying on the Wings of
the Wind, driving away a numerous Fleet before them,
and so pouring in Relief when the last Breath was
drawing! That a formidable Army should then be
silent in their Fears, and swift in their Retreat, and not
minding the eclipsing of their Master's Glory, tho' a
bare Jealousie of so doing was once a pretended cause of
War! That this one Disgrace was possibly to be cove-
red, by sending Orders for the speedier Engagement
in another Place. That so in distress and storm, one
Wave of Calamity might serve to carry on another!
That an Enemy should for this Reason seem to offer
Battle, who had learn'd all the Arts of evading Battle!
That their appearing to make the first Onset, should be
an appearance only!

That our braver Troops should disdain to expect a
Charge, should in their wonted manner prefer the ma-
king of it! That our General, the Soul of all, should
breathe in every part, and dare to be more than once
ready to expire; and yet that the precious Life should
be bound up in the Hand of God, to animate the whole
Body, and invigorate every Member of it! That this
valiant Leader should not stop but in absolute Victory,
nor then should stop, but press on to use, and to
improve, and to enjoy the Victory; to make the Pul-
sist, if possible, be more Glorious than the Defeat; to
break, to scatter the People that shall no more delight
in War; to demand, to accept the Surrendry of For-
tresses, Cities, and whole Provinces; to do in a few
Days what would have rewarded our Hopes, if they
had been deferr'd to several years! This and more is

God's doing, and the more nearly we behold it, the more marvellous will it be in our Eyes! It will engage us to this second Duty in our Day of Prosperity, which is, "To look near, and search into the ways of God's Wisdom and Goodness, to see how and in what manner he wrought out that Prosperity for us.

Thirdly, A third Duty in the Day of our Prosperity is, "To be Moderate, Meek and Prudent, not to swell with Pride, nor be exalted out of measure. As is the Infirmary of many lesser Souls, who cannot bear the being Great; the higher they advance, the more their Heads turn; the more Ostentation, Vain-glory, and Insolence, till their proud Boasting does meet with some terrible Rebuke; and then the more exalted they were in their prosperous Estate, the more abject and contemptible they will lye down in the Dust.

It was thus with vain *Nebuchadnezzar*, who would have all the Nations bowe down to the Image that he had affected to set up; and was full of his great swelling Words, *Dan. 4. 30. Is not this (says he) great Babylon that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?* Till to humble him, a Voice fell from Heaven, saying, *The Kingdom is departed from thee.* And so he became the dull Image in his own Dream, *Dan. 11. 32. miserably degenerating from a Head of fine Gold, to Feet part of Iron, and part of Clay.* It is thus with many other weak People, who can afford to contain themselves while their Bounds are narrow; but when they come to enlarge their Wealth and Dominion, then are they full of themselves, Despisers of other Men, Haughty, Imperious, Insufferable; and nothing can restore them to a sound Mind, but the being once more reduced to a low Degree.

Let us prepare our Heart against Temptation: Let us learn in our Day of Prosperity to keep Wisdom and Religion, learn to bear a happy Change, without betraying Prodigality and Affectations of Pride: Not to let our Passions flow in too fast upon our Fortunes, but to

walk humbly in our highest Station. Especially to avoid the Temptations arising from any quick and amazing Progress of our Arms: The Temptations of counting our selves, and reviling our Adversaries, and doing as the *Greeks* and *Romans* did, borrowing the Vices and Vanities of those we Conquer. We have seen and certainly have despised their vain ways of magnifying every Action; of Proceffioning and Singing for every little Advantage; of striking Medals, and raising statues, and forming Inscriptions, and labouring for many Devices, with Flattery, with Arrogance, with Blasphemy it self. All such false ways let us utterly shun. Truth is a plain thing, and needeth no Inventions; and a true Greatness of Mind is above the World and the Pumps of it. The worthiest Heroes have been the least fond of their own Glory; have been calm, even and unaffected Men; have set a wise Example of this third Duty in a Day of Prosperity, which is, "To be Moderate, Meek and Humble."

Fourthly, In the Day of Prosperity we should still remember, "To be Sedate and Serious, and Sober, and Temperate in all things within our own Command, and constantly on our Guard."

Many loose People do make their Prosperity an occasion of Riot and Excess, of many foolish and hurtful Lusts; and propose nothing but the Pleasures of Sin for that abused Season of Gladness. A fatal way of Repoycing for Men to be swallow'd up in Sensuality, and run away from themselves in Transports of Frolick and Madness. True Joy is not to lose our Senses, but to raise them into more quick and lively Apprehensions of the Divine Goodness, and our own Felicity. The Affligations for Drunkenness and Revels can serve only for the Mirth of Fools, the Crackling of Thorns, the short Blaze, and the offensive Smoak. Therefore said *Solomon*, the Prosperity of Fools shall destroy them, i. e. Men of Levity and ungovern'd Humour, who have not discretion to make a right and sober use of God's Blessings, but offer up their Joys, as the Sacrifice of Fools, in a riotous

tous and extravagant way of living: They soon make an end of their Substance, or perhaps of themselves. Happier Men, if they had less prosper'd in the World.

We know the time, when a glorious Restitution of the King and Royal Family, and a Restauration of the Government after many years interruption, was a Blessing too great for the generality of People to use wisely, or well to bear. They indulg'd themselves in Liberties, which they thought at that time excusable; till a Habit of Dissoluteness was coming on, that threatened to corrupt the Age, and even to destroy a licentious Nation. Any like opportunity of universal Triumph may expose us to the like Temptations and Dangers, if we be not Sober and Reserv'd, and Watchful; not turning this Grace of God into Wantonness, but holding fast our Prudence and a good Conscience; and so sanctifying our great Successes by a worthy use of them. It is so far alone, we any way deserve them; or indeed any way enjoy them.

If in the midst of our exceeding Happiness, we only grow more Soft and Sensual, Greater Libertines, and looser Companions; then do we sadly prostitute the Mercies of God to the Service of the Wicked One, and his Wages of our Sin may be temporal Destruction, as well as a Damnation that must be eternal. For we are then doing our Enemies Work for them, which they could not do themselves: We are dispiriting an *English* People, and preparing them to be weaker than their Neighbours. For 'tis a miserable mistake that some Men commit in thinking, that Drunkenness is a Principle of Courage: It is so of Ferity and Brutishness: It is so for quarrelling and fighting with Friends and one another.

But Martial Valour requires the Sound and the Whole Man, not to rush like the Horse into Battel, but to have Foresight and deliberate Resolution. Hence there never was in History a perfect General, fam'd for unerring Conduct, and blest with a Series of continual Success,

but

one who knew how at all Hours to be Master of
 self, not voluptuous, but with a Soul at liberty to
 think, and to execute at any Minute without Surprise.
 much it is a Duty in a Day of Prosperity, "To
 be Sober and Temperate in all things.

Fifthly, a fifth Duty seasonable in a Day of Prospe-
 rity, is, "To Rejoyce with Charity and Love, not
 to despise or forget the calamities of them that mourn.
 Private Persons and Bodies of Men under any grie-
 vous Adversity, do justly desire to be remember'd and
 assist'd. And therefore if any of those Persons or Bo-
 dies should emerge from their Affliction, they should
 not forget the Miseries of those who were lately Fellow-
 sufferers with them; who having been Partakers of
 their evil things, should be now made partakers of their
 good things. Or else it is Ingrateful and somewhat Inhu-
 man! And yet this is often the baseness of a great part of
 mankind: In a common affliction they cry for equal help,
 when they themselves are deliver'd, it sufficeth;
 they have a separate Interest to serve, they betray, or
 best they neglect their late Friends. Such unthank-
 ful and unholy Men were censured by the Prophet *Amos*,
 when, redeem'd from Distress and Danger, then they
eat and Drank and Anointed themselves, and all the while
 were not grieved for the Affliction of *Joseph*, i. e. would
 not be sensible of the Sufferings of others, when their
 own turn was serv'd.

Such like hard usage may be long the Neglect, and
 last the Necessity of some declining Power! Not to
 keep the sacred Promise of restoring Princes, and of dis-
 tinguishing Crowns and Empires, but to leave his Associates
 in Disgrace and irrecoverable Ruin. Whereas this can-
 never be the Oversight, nor the Inability (we hope) of
 generous and honourable Allies, whose end of War is
 peace to all the World, who take up Arms to relieve the
 oppressed, to bring back the Persecuted, to let the
 eyes go free, to do Right to all who suffer Wrong;
 and so to set a generous Example to this fifth Duty in
 the

the Day of Prosperity, which is, " To Rejoyce with
 " Charity and Love, not to despise or forget the Calamities of them that mourn.

Sixthly, A sixth Duty in our Day of Prosperity, " To shew Mercy and Compassion, not to insult
 " worst of Enemies, nor to delight in any meer
 " venge upon them.

A Retaliation of Injuries is the false Balance, and is indeed deceitful and abominable. And yet this is the frequent dealing of the World: We hunt down an Adversary for the Sweetness of being reveng'd upon him. And therefore upon any Advantage gain'd we spare him not; we tread and trample on him with utmost Indignation and Fury. This is commonly the Ferment of a weak and cowardly Disposition: They most insult their Enemies who were most afraid of them when they prevail, their Anger is Fierce, and their Mercies are Cruel. But the brave and excellent Spirit knoweth how to spare; is always generous to a yielding Foe, and having Conquer'd him into Submission gaineth another Victory by giving Liberty and Life. It is an Attribute of God communicable to good Men, *to have Compassion, and in the midst of Judgment to remember Mercy.*

However, our Enemies did once exalt themselves against all that fell into their merciless Hands, Plundering, Ravaging, Burning, Laying Waste, and turning Earth into a Place of Torments! Let us shew a contrary Example of Courage and Clemency inseparable. Those who submit will have the utmost Favour of the Articles given to them; the Sick and Wounded will find Refuge in our Hospitable Tents, and a Relief from the Hands that nobly Hurt them: The Prisoners will rejoyce in this, that their Captivity in our Land shall be easier than what they call Liberty in their own. For (I say) the exercising Cruelty and the enjoying Revenge; are not the Property of Conscience and Honour. God abhorreth the Blood-Thirsty and Deceitful Man.

often repayeth him that he hath deserved. Proud
 mangled his Royal Captives, and made 'em
 their Meat under his Table; but at last he was
 brought down to Sigh and Say, *As I have done so God hath*
done me, Judg. 1. 7. Tyrants and Oppressors have
 lately escap'd in this Life; to put us in mind of this
 in a Day of Prosperity, "The shewing Mercy
 and Compassion, not insulting the worst of Enemies,
 nor delighting in any mean revenge upon them.

Seventhly, Another Duty in our day of Prosperity,
 "To agree the better among our selves, and with
 one Heart and Mind to value and enjoy those common
 Mercies, that God hath vouchsafed to give unto us.
 All publick Rejoycing supposes a mutual consent
 of the same People, in the same Sense of their
 universal Happiness; and a joynt Inclination more
 effectually to love and to serve one another: What-
 ever is a National Safety and Glory must command
 the Affections, the natural Affections, of all that belong
 to that Nation. To envy the Success of our common
 Cause, does betray a foreign Heart, and Blood estran-
 ged from us. If any within our own Land can be
 grieved for their Enemies Loss and Reproach, they must
 at least dissemble, they must conceal that shameful
 Grief for to dare to own it, would be an insufferable
 Thing. However, if there be any such Enemies of our
 own House, and we can notwithstanding secure our
 House, let us try to overcome even their Evil with our
 Good.

It is an unhappy Change in some Men, that while
 they are in trouble, they commend Mercy and Mode-
 ration; but in Prosperity they likewise sit down in the
 Seat of the Scornful, and exercise that very Dominion
 and Oppression, which they so lately condemn'd in
 others. As *Amos 6. 3. They put far away the evil Day,*
and cause the Seat of Violence to come near. They before
 suffer'd under Tyranny and Persecution; and yet they
 practice them, as if they had never felt them. This is
 want of Religion; and even of that moral Gallantry,

to which some pretend without Religion. The Wise and Virtuous Souls will not be so corrupted by Prosperity; they in their Grandeur will be still cool, and calm and mild and moderate. For why, Wrath and Violence serve only to provoke Man, and to incense the merciful God. In every Age and Nation, those rising Powers that would have their turn of running down others, as they themselves had been overborn, would plague and persecute, and be avenged on those whom they remembered to have been their bitter Adversaries: This was not their Duty, and it rarely proved their Interest; Men hated their Fury, and their Fierceness did God restrain. In times of Calamity and Dread, there is a natural Handle given to such Animosities and fatal Strifes; but Success and Victory abroad, do by a sort of necessary Reasons, establish Peace and Union at home. We shall live (I pray God) to see, that our Conquest of the common Enemy, shall overcome all their other Opposition; shall restore Charity and brotherly love.

Eighthly, The Duty I shall last mention, as completing all the rest, is, "To express our Joys by turning unto God the Author of them, and shewing forth his Praise in a more reform'd Life and Conversation.

My Brethren, God of his Wisdom so dealeth out his Punishments and his Favours, that they may raise up in us a Sense of his Anger and his Love; that so his Judgments and his Mercies may both lead us to Repentance. We have felt some Judgments severely, and I hope we have been many of us humbled under the mighty Hand of God for them. But now, those Hearts that were too hard to be melted down by the Wrath of God, may now be mollify'd by his marvellous loving kindness lately shewn unto us. It exceeds our Description, and almost our Belief!

What an auspicious Glorious Reign is this? How doth the Beginning of it, (for we hope the few years past are but a Beginning of it) How doth it excel in Happiness and

immortal Honour the longest Reigns in Ages gone
 past! As to publick Mercies, what have we to pray
 but a continuance, a long continuance of that Roy-
 al Life, wherein all our Hearts are bound up! That
 we under God will daily encrease our Blessings! The
 progress of our Victorious Arms in many foreign
 countries; the Effects of Union, Love and Charity in
 her Majesty's Dominions: The return of rest and
 peace, and Joy to all Europe; and the Glory of it dwel-
 ling in this our Land: And therefore here the Fruits of
 righteousness and true Religion; here a Holy Nation,
 peculiar People stedfast in the Faith, and zealous of
 good Works; who being delivered out of the Hands of our
 enemies, may serve him without Fear, in Holiness and Right-
 eousness before him all the Days of our Life. Amen.

F I N I S.

CATALOGUE of Sermons Printed and Sold by
Henry Hills in Black-Fryars near the Water-side.
Price One Penny each.

TWO of Sir William Dawes Bar. one at Cambridge,
 on the 5th of Novemb. 1705. and the other before the
 Queen, Nov. 19. 1704.

One of the Bishop of Norwich before her Majesty, March
 1705. on her happy accession to the Crown.

Two of the Bishop of Lincoln's, one Decemb. 31. 1705.
 and the other Novemb. 5. 1705.

One of Dr. Willis's Dean of Lincoln, on the 5th of No-
 vember, 1705.

One of Dr. Blackball, his Commencement Sermon before
 the University of Cambridge, June 30 1700.

One by William Secker, call'd a Wedding-Ring fit for the
 Finger.

Three

One of Dr. Stankovic, before the study

Q. of Dr. MacArthur, before the Court.

A Sermon, Delivered by Royd Mearns, Pastor of the
First Baptist Church, at the Burial of the late
Ezekiel H. Mearns.

One of the Bishops of Orléans, a Cardinal of
of Sept. 1702, being a religious man
and a scholar.

Two of Mr. Karg's One alternatives to God
the other God with us.

One of Dr. Brady, before the Land March of
28, 1905.

Thrice of Dr. Kew's on the borders of Kew
 Forest 16. 1703, 1705.

One of Mr. Smith, on May 26, 1906, being
 sent to the General Land Office.

[illegible]

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized into two main sections, with the first section containing names and addresses, and the second section containing names and addresses.

